

❖THE❖ ❖CONVERTED CATHOLIC.❖

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

VOL. VIII.

NEW YORK, JULY, 1891.

No. 7.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,

142 West Twenty-first Street,

New York, N. Y.

Subscription. Per Year,.....\$1.00

Single Copies, 10 Cents.

Sample copies sent on application.

Entered at the Post Office at New York as
second-class matter.

EDITORIAL NOTES.

IN THE TWENTY-FIFTH PSALM WE READ:

"Unto thee, O Lord, do I lift my
soul. O my God, I trust in thee : let
me not be ashamed, let not mine ene-
mies triumph over me.

"Show me thy ways, O Lord ; teach
me thy paths. Lead me in thy truth,
and teach me : for thou art the God of
my salvation.

"Remember, O Lord, thy tender
mercies and thy loving kindness ; for
they have been ever of old.

"Remember not the sins of my
youth nor my transgressions : according
to thy mercy remember thou me for
thy goodness sake, O Lord.

"For thy name's sake, O Lord, par-
don mine iniquity ; for it is great.

"Turn thee unto me, and have
mercy upon me ; for I am desolate
and afflicted.

"Look upon my affliction and my
pain ; and forgive all my sins."

Where in all the Roman Catholic
"books of devotion" can our friends
in that Church find a prayer like that ?
It is not necessary to go to a priest to
tell him all our sins when we can tell

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them to the Lord, and He will pardon us. He heard the cry of the Psalmist for mercy, and He will hear us if our faith is strong. Lift up your soul unto the Lord, O Catholic friends, and do not bother your priest with the recital of your sins; he has enough of his own to trouble his soul. The Lord our God loves us and sent His Son to save us. He will save us if we ask Him, and He will send the Holy Ghost, the Spirit of truth, to teach us and comfort us.

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WE RETURN SINCERE THANKS FOR THE consolation and comfort that the letters of condolence and sympathy of our friends on the death of our children brought us. The Lord gave them to us, and He hath taken them away; blessed be the name of the Lord.

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A MEMBER OF THE LATE DR. HOWARD Crosby's church tells of a little girl that he visited in her dying hours, and her chief concern was that the pennies she had put in her mission box, which amounted to about a dollar, should be given to Jesus. "See that Jesus gets it all," she said. Our good God has given us all things, life and health in the material order, and work that begets friends. An idle person who thinks only of self has no friends. What we do for others lives forever. In the spiritual life, by grace we are saved through faith, and that not of ourselves; it is the gift of God. The Spirit of God bears witness with our spirit that we are the children of God and heirs of heaven, joint heirs with Christ. Having received all things from God, what return shall we make unto Him? Faithful service unto the end. See that Jesus gets it all.

WE AGAIN CALL ATTENTION TO THE beautiful panel portrait of Dr. Howard Crosby published by F. Gutekunst, Philadelphia. It is the best likeness of this great man and devoted minister of God that we have seen.

Many incidents of Dr. Crosby's life are told, but none of his great achievements in secular or religious work will outlast the good he did to the poor, the sinful and unfortunate. A burglar visited his house one night and was arrested by Dr. Crosby himself, who took him to the police station. When he appeared in court next morning against the culprit and heard his story of guilt and shame and sorrow, he believed in his repentance and dismissed him in the name of the Lord. More than that, he comforted him and gave him a railroad ticket to leave the city, the scene of his temptation, with words of encouragement to avoid the occasions of sin. The man afterwards settled in the West and prospered, and, as he wrote to Dr. Crosby a short time before the latter's death, had married a good Methodist lady and was daily walking in the way of the Lord. Howard Crosby's works live after him.

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THE PRESBYTERIAN GENERAL ASSEMBLY, which was held in Detroit, Mich., in May, condemned the sneers at the Bible and the false teaching of Professor Briggs of Union Theological Seminary, referred to in our last issue. The Directors of Union Seminary have sustained Professor Briggs, with the noble exception of our friend, Rev. Robert Russell Booth, D. D., and his venerable father, William A. Booth, who voted against the approval of the doctrines of the erratic Professor. The

great Presbyterian Church of the United States can do the Lord's work without Union Seminary.

IN AN ABLE ARTICLE IN THE ENGLISH periodical, the *Nineteenth Century*, on John Wesley, Rev. Hugh Price Hughes points out how Mr. Wesley's belief was based upon religious facts, and that he was the first great religious leader to apply the Baconian principle of verification in theology. "He was the earliest of scientific theologians. Hence nothing that criticism or history may yet reveal can shake the foundations of his faith, which rested, not upon external authority or intellectual speculation, but upon the direct experience of human consciousness, summed up at last in the triumphant exclamation of his dying lips, 'The best of all is, God is with us.'"

ONE OF OUR FORMER ASSOCIATES IN the priesthood in Chicago, Father Cashman, pastor of St. Jarlath's Church, recently refused to christen a child whose parents wished to call it "Garfield." The reason assigned for such an insult to the memory of one of our Presidents was that General Garfield had been a preacher of the Gospel before he was elected to public office. The spirit of Rome lives in Father Cashman and in many other Roman Catholic priests in the United States.

WE HAVE IN OUR OFFICE A PICTURE which was given to us at Mr. Moody's Conference at Northfield last year by Mr. J. S. Payne, of Boston, which represents three converted Catholics behind prison bars in Cuba, awaiting trial for preaching the Gospel of Christ to their countrymen. They

are Rev. A. J. Diaz, Rev. A. Godinoz and A. Desiderio Henera. Those brethren have been released, and Mr. Diaz is now on a visit to this country. He attended the Southern Baptist Convention at Birmingham, Alabama, recently, and in the course of his address said: "I wrote to the United States Consul at Havana, but he was one man who was afraid of the Spanish government. I wrote to Mr. Blaine; he's not afraid, and he wrote to the consul to get us out of jail; and I am much obliged to Mr. Blaine." Mr. Blaine, the United States Secretary of State, was formerly a Roman Catholic, but is now a Protestant.

THE REGULAR SABBATH AND WEEK-DAY services in "Christ's Mission" will begin as soon as the necessary alterations are made and chairs and other furniture for the chapel provided. The friends of the Mission who have means to spare for this purpose will do well to forward their contributions before the Summer is over. Much has been done towards making the building ready for work, but much more remains to be done, and funds are needed for this purpose.

Renew your Subscription.

Many subscriptions to THE CONVERTED CATHOLIC for this year have not been paid. Our good friends who have paid their subscriptions, and but for whom the magazine could not be published, will say, "that is too bad." Indeed it is. But what do our friends the delinquents say about it? We are waiting and watching to see. Please do not delay longer. At no time in the past was money more necessary for our work than at present.

CHRIST'S MISSION.

THE New York *Evening Post* of May 14, 1891, thus kindly notices the work of "Christ's Mission." Commendation from a secular paper of such high standing and commanding influence is a source of encouragement in a work so arduous and at times disheartening. It is evident that the work commends itself more and more to intelligent and patriotic Christian men and women :

"Our work is purely spiritual and educational, but it is not generally understood," the Rev. James A. O'Connor replied when questioned about "Christ's Mission," which has just been installed in its new home at 142 West Twenty-first street. "We do not attempt to convert Roman Catholics to any other sect or denomination; but to make them praying Christians," he continued. "We call ourselves 'Converted Catholics.' When we made application for articles of incorporation we did so under the name of 'Christ's Mission for the Conversion of Roman Catholics.' As it is necessary for such application to have the signature of a Judge of the Supreme Court, we asked Judge Patterson for his endorsement. He refused, on the plea that our name would be offensive to Roman Catholics. We applied to Judge Barrett, and he refused on the same ground. I then asked the advice of ex-Judge Noah Davis, who said that if on the bench he would sign the application, such signature being merely perfunctory; but as the matter was at the discretion of the Judges he advised us to leave off the last part of the name. We did so, and the application was signed by Judge Donahue, through the influence

of the Hon. Chauncey Shaffer.

"Dr. Howard Crosby said that if he were a judge he would sign such an application 'for the conversion of Presbyterians' willingly. You see we did not even use the term Protestant. Certain terms attract Roman Catholics. We prefer to be called Converted Catholics, and experience has proven to us that it is in every way better for ourselves and for our work to keep independent of sects and denominations."

Mr. O'Connor was asked if he could estimate in any way the results of his twelve years labor, and he answered: "Not in our immediate surroundings, if you mean that. But Catholics come to us from all parts of the city, just as for other reasons they might go to Dr. McGlynn. In my magazine, *THE CONVERTED CATHOLIC*, I have published nearly 2,000 names, and frequently the addresses of Catholics who have been converted through our efforts. We work quietly. We do not coarsely attack the Church or priests, but we furnish a place for those who, by reading the Bible, can learn the way of salvation, and who do not feel that they need human intercession.

"Especially we have needed a place to which priests can come. Previously, having no room, we have had to board them elsewhere while they were making spiritual inquiries. Now we have guest rooms in the upper part of our house, and we can say to such priests, 'Stay with us.' Six priests we have sent to different seminaries. There were two at Princeton, two at Drew; but we desire to form an educational nucleus of our own, suited for our own work, under our own roof.

"We use our own phraseology. A

converted Catholic, listening to Dr. John Hall, for example, would not understand half he said, being unacquainted with Presbyterian phrases. In my own preaching I use Catholic phraseology. I am an Irishman, but my audience is made up of German, French, and Irish people, and I have six Cuban families. All are welcome. We have many Protestants who like our services and plain preaching, the simple Gospel truth that whosoever will may come unto the Lord. We preach that when the repentant sinner and the loving Saviour come together there is salvation. While our service is of Puritanic simplicity, it is in terms that my audience can all understand.

"In this house we have now concentrated all our work. The parlor floor is our audience chamber, and holds 300 persons. On the upper floors will be our students and guests."

**

From the *New York Christian Intelligencer*, June 3, 1891: The Rev. James A. O'Connor, once a Roman Catholic priest, has been conducting a mission among the Romanists of this city, with a large measure of success, for twelve years. The mission is entirely undenominational, is incorporated and under the control of officers selected from the various evangelical churches. The work became so large that a building for its use as a chapel and as a temporary home for priests desiring to leave the Roman Church was felt to be necessary. A building has been purchased for \$27,000, and a sufficient payment made to secure the contract of sale. The first payment was \$10,000. In the fall \$3,000 more must be paid, toward which a legacy of \$3,000 by a late

member of Dr. John Hall's church will be available. Gifts are solicited for this worthy object. Mr. O'Connor wins the attention of Romanists not by abuse of the Church with which they are connected, but by preaching the Gospel. He does expose now and then the pretensions of Rome, but without vituperation. His reliance is upon the simple Gospel. Many Romanists have been converted. They have often been subjected to persecution. "Christ's Mission" deserves the support of Christian patriots. Letters can be addressed to the Rev. Mr. O'Connor at 142 West Twenty-first street, New York City. He publishes a monthly, *THE CONVERTED CATHOLIC* at \$1.00 a year, which contains a great deal of important information in relation to Christian effort among Romanists and the results, and in regard to the doctrine, practices and designs of the Roman Church.

From the *New York Observer*, May 21, 1891: A mission building has been secured at 142 West Twenty-first street, New York, for the work of evangelization of the Roman Catholics, which Rev. James A. O'Connor, formerly a Roman Catholic priest, has been conducting in New York for the last twelve years. The cost of the building is \$27,000 and a first payment of \$10,000 has been made. Another payment of \$5,000 must be made in October. To meet this there is a legacy of \$3,000 bequeathed by a member of Dr. John Hall's church which will be available the first of November. Mr. O'Connor hopes that Christians of all denominations who are interested in this work will help to make up the balance of \$2,000 before next November.

TWO IN HEAVEN.

THE first public service in "Christ's Mission" building was held on Wednesday, May 27, when fifty persons came together at the funeral of James A. O'Connor, Jr., the youngest child of Rev. James A. and his wife, Mrs. Kate Barry O'Connor. The deceased was only two years old, but he occupied a large space in the affections of his parents. Rev. C. S. Harrower, D. D., of Central M. E. Church, New York, Rev. James Harper, D. D., of Xenia College, Ohio, Rev. R. W. Kidd, of Seventh Avenue U. P. Church, N. Y., and Rev. Jos. Sullivan, of the Baptist Church, Nanuet, N. Y., conducted the service. Dr. Harrower's beautiful address on the occasion will never be forgotten by those present. In closing he referred to the deceased as a "little Christian," whose last words as he lay dying in his father's arms were, "Jesus loves baby, and baby loves Jesus."

FATHER O'CONNOR AGAIN BEREAVED.

"Last week we referred to the affliction of Rev. James A. O'Connor and wife in the removal of their little two-year-old son, James A., Jr., by death. Again the remorseless reaper has entered their home, and the following notice from the *New York Times* of June 5 tells the sad story:

"June 4, Harriet Mabel, daughter of Rev. James A. and Kate B. O'Connor, aged 7 years and 10 months. Funeral private. Interment at Greenwood."

"We mourn with these bereaved parents, and pray for God's sustaining hand to be with them in the bitterness of their grief."—*Ocean Grove* (N. J.) *Record*, June 13, 1891.

The Lord gave those children to the parents, and they loved them very dearly, but when Jesus sent a messenger to take them home to Himself, they let them go without repining.

Rev. George C. Needham writes in

loving sympathy: "How blessed for the children! But alas! for you with your hearts torn and bleeding. We are comforted that you are not friendless. There are many who love you and pray for you. God has given you many friendships and fellowships. We join you in tears and in grief. Poor tired hearts, look up! 'Beneath are the everlasting arms.' The lambs are safe with the Great Shepherd, kept warm in His bosom till they are given back to you on the resurrection day."

Samuel B. Schieffelin, Esq., of New York, writes: "Please receive for yourself and Mrs. O'Connor the sincere sympathy of Mrs. Schieffelin, Mrs. Stebbins and myself. I remember the bright little fellow whom I saw a few days ago when at your house. You will find comfort in the promises of our covenant-keeping God and Saviour and the sure hope of meeting your children again where there is not only no more tears, but fullness of joy forever."

God has comforted the parents, though the mother's heart yearns for her darlings. The good Master provided work for the father in the invitations that came to him during the sickness and death of the children to preach to the inmates of the Margaret Strachan Home for Fallen Women in New York. The story of Jesus told under such circumstances had a good effect on preacher and hearers.

TWO ON EARTH.

The Lord is gracious and full of mercy. He has left the parents two children—George Washington O'Connor, twelve years old, and Luther Barry O'Connor, aged five years and four months. Blessed be the name of the Lord. He doeth all things well.

CONVERTS FROM ROME.

THE WALDRON BROTHERS.

AS our readers will remember, Francis Waldron is a young man who came to us from the Roman Catholic Church six years ago. After some months' study and work with us he went to Rochester University, and when he graduated there he spent a year in teaching in Jackson College, Mississippi.

Last year he resumed his studies at Rochester Seminary, and during this vacation he is doing missionary work in Wisconsin. As a matter of course he is interested in the conversion of the Roman Catholics. Since his own conversion his three brothers have been brought to a knowledge of the Saviour, and the brightest of them, William, has spent the last year at Mr. Moody's school in Northfield. His record at Northfield has been so good that we have encouraged him in every possible way. At the close of the school this month he comes to reside in CHRIST'S MISSION building to continue his studies. When we sent him to Northfield last year we had no money to pay for his education, but as soon as our subscribers learned that he was worthy and had our entire confidence, enough money was sent to us to pay for his schooling. We hope the same interest will continue in this worthy youth, and that we shall be able to keep him all Summer at his studies and send him back to Northfield in September, when he can pass the examinations that will shorten his course of study one year.

Rev. Francis Waldron writes from Ontario, Wisconsin, June 5, 1891, as follows: "The Roman question I

found quite an important one at La Crosse. Beer and Romanism hold sway there. There was a Catholic convention there May 19. All the saloons were decorated in honor of the occasion and a great many of the delegates and attendants, I am told, landed in jail before the convention was over. One of the priests there has gotten up a purgatorial insurance society on the plan of the insurance societies of the world; its object being to help out of purgatory those careless Catholics who may have been so improvident as to enter the next world without a fire insurance policy. The plan is highly approved by the priests of the city. That priest evidently does not believe that honesty is the best policy, or he would not organize a scheme for getting money out of his dupes by such a fraud. There is a law against persons who obtain money on false pretenses. Why could not that law be enforced against that priest and his bogus insurance society? Simply because his dupes would not permit it. They are so blinded by their superstition that they mistake their enemies for friends and their friends for enemies. The highwaymen levels his pistol at the lonely traveler and says: "Your money or your life." The priestly brigand with his pistol loaded with the ingredients of hell fire, calls out to the traveler through this world: "Your money or your soul," and the luckless wight stands and delivers. But the priest has this advantage over the highwayman, that he is wizard as well as robber, and casts such a spell of super-

stitution over his victims that they would turn and rend any one who should interfere to prevent them from being robbed by the holy bandit.

My experience at Ontario thus far has been very pleasant. This is a Protestant village. Romanism has no hold here. There are several here who have been Romanists, but have quietly dropped from the Church and are now members of no Church. Our superintendent of County Schools, Mr. M——, was a Romanist, but has now become a good American citizen and pays no tribute to the Pope.

At the Baptist Association I was called on for an address on missions, and I gave a short talk on missions among the Romanists. I was entertained at the house of Mr. M——, who, as I learned, is a subscriber to your magazine. FRANCIS WALDRON.

NEWPORT, R. I., May 30, 1891

DEAR FATHER O'CONNOR:—I am very thankful for the kindness you have shown me. I see that in your magazine you publish the experience of those who have been converted from Romanism. I think that does great good; it keeps the faith of the people alive and shows them how the Lord is working. My experience is like that of many others. On January 13, 1890, at a meeting of the Y. M. C. A., in Watertown, Mass., I sat almost a stranger; but yet not a stranger, for there was One that knew me, Jesus Christ the Saviour. The meeting was led by one of the members who read a chapter from the Gospel of John that brought conviction to my soul. While he was speaking drops of sweat came out on my forehead and a cold chill ran all over me. I felt most

miserable; I felt like falling on my knees and asking them to pray for me; but I could not do it. I went away from that meeting and on the way home I began to accuse myself of being a fool to allow myself to get in such a state, but I could not get the thought out of my mind that I was a sinner and that I must "come out of my sin." I went to my room and read the Sunday papers, but the words of the Gospel I had heard troubled me much, and I could not get them out of my mind. At last I fell on my knees and prayed to God to show me a way to "come out of my sins," and God answered my prayer.

Soon the burden was lifted from my soul, and I knew that God for Christ's sake had forgiven my sins. I have no more trouble, for the Lord has brought me out of my sins, something the priest could not do. I send this statement of my experience in the hope that it will help others. It is not very learned, but you know poor people in Ireland where I was born did not get much schooling.

DANIEL J. SHANAHAN.

AN ENCOURAGING LETTER.

CINCINNATI, O., June 10, 1891.

DEAR FATHER O'CONNOR:—Allow me space to thank you for sending me your publication, *THE CONVERTED CATHOLIC*. It is to this excellent magazine that I owe my conversion from Popery. I have been sending my copies to several of my Catholic friends, and thus far the result has been: One is still a Romanist, two have joined the Methodist Church, and one the Baptist Church, and one seems totally indifferent to religion. As regards my labors among priests

whom I meet and accost under various pretexts, I cannot speak hopefully. Of the dozens of priests whom I have met, only one treated me with respect and listened patiently to the arguments I advanced; the others would not argue at all, or they treated me with disrespect. The priest who heard me patiently is a young priest, an assistant pastor of a Roman Catholic Church in this city. With him it was a pleasure to speak. He did not assume the prerogative that belongs to God alone--infallibility but confessed that he was a fallible mortal liable to error. He said he thought the Roman Catholic religion was divine and therefore would be capable of sustaining any trial to which it might be subjected; but if it could not stand, let it fall. When I asked him whether he would read any books or pamphlets I might procure for him, he answered in the affirmative. Therefore, you will please send him your magazine, and such tracts, pamphlets and books as in your judgment will be best to enlighten him. May God bless your work.

J. B.

[We shall gladly comply with this request. We hope our friends will help us to bear the expense of sending the magazine and other good literature that may enlighten the minds and incline the hearts of Roman Catholic priests and people. They will read what we send them, for we shall not needlessly offend them, but endeavor to gain their good will and win them to a knowledge of the truth.

We will send the names and addresses of our correspondent in Cincinnati, and the priest to whom he refers, to any friends who desire to co-operate with us in this work. Ed.]

Wine for the Bishops.

Father McGlynn in an article in the *New York Independent*, June 11, 1891, says: "In regard to the recommendation of the Roman Catholic Council at Baltimore some years ago to the effect that Catholics engaged in the liquor business should endeavor, as soon as possible, to get out of it, etc., it would seem that it has but very little effect.

"That the recommendation has had but little effect is evidenced by the fact that everywhere, now, several years since the Council met, Catholics, in fair proportion to their numbers at least, are engaged in the liquor business; also, by the fact that the Catholics who would be inclined to go into such an industry are not likely to sacrifice their business interests for the mere advice of the Bishops in Council; all the more since the Bishops did not and could not truthfully teach that the business is in itself a sinful or unlawful one. It must be very obvious that if it be not sinful or unlawful to drink stimulants, it cannot be sinful or unlawful for somebody else to sell the stimulants. Very probably their lordships, the Bishops, after composing their pastoral letter, enjoyed a glass or two of wine the same day at their dinner. Some man must have sold that wine. It is hardly fair to make out the wholesale liquor dealer, or he who sells only in large parcels to families, essentially different from the retail liquor seller."

CHANGE OF ADDRESS.

In communicating with us subscribers will please notice the change of address from 72 Bible House to 142 West Twenty-first st., New York.

THE LORD WILL PROVIDE.

BY REV. GEO. C. NEEDHAM.

LET no messenger, commissioned by the Master to preach the Gospel, be despondent through fear of lacking material support. "Bread shall be given him, water shall be sure," is God's purpose and promise. If, like John the Baptist, we are men "sent from God," our great Provider, whose Word we seek to preach, will assuredly see that we have "daily bread," and that the ox is not muzzled while treading out the corn. The following narrative may strengthen the faith of some tried Christian worker, and impart hopefulness to those who seek to do the Lord's work for the Lord's sake. How often we need the admonition, "Be not weary in well-doing," nor should the added promise be forgotten, "for in due season ye shall reap if ye faint not."

On our first visit to a western city, some years ago, by a miscalculation of time we reached the end of a long journey late in the evening. Our friends had not expected our arrival until the next morning; therefore we were disappointed in not finding them at the railroad depot to meet us. Being entirely ignorant of the city, and knowing only those who were to receive us as their guests, we inquired our way, first to the Young Men's Christian Association, in order to make further inquiries about the location of the house where we had hoped to find shelter. There, however, we discovered that the family were out of the city, and were not expected home until the next morning. The house, moreover, was closed during their temporary absence, and so we had to

give up all thought of lodging there that night. The young man who gave us the information immediately locked the door of his office and departed. Here, then, were we, entire strangers, in a strange city. Our funds had been exhausted on the journey, and as it has been our principle all through life never to assume a debt, or even order a meal, without having sufficient means to secure it, we found ourselves, as at other times, in an unenviable position. But the determination to avoid indebtedness has saved us from many sorrows, for we have met with other fellow-laborers weighed down with accumulated cares, which began with borrowing money when there was no reasonable prospect of meeting the indebtedness at the specified time. God does suffer his people to be tried, but if in patience we possess our souls, He "will, with the temptation, make a way of escape, that we may be able to bear it." This has been our constant experience, and so we proved it on this occasion as before-time.

It was near nine o'clock at night, and we found ourselves on one of the main thoroughfares of the city, hungry and weary, and entirely shut up to God to provide us with food and shelter for the night. We could not blame our friends, as they, by letter, were informed of our expected arrival next day; we could not blame ourselves, not having known the prospective time of arrival when preparing for the thousand miles' journey; and we were many hundred miles away from any personal acquaintances, so far as we then knew. But faith failed not. We believed the Lord led us on; we knew that it was of His ordering, and that in dealing with His people He

hedges them around, so that in seeing no way of escape they may look up to Himself alone. We had known sufficient of His unerring wisdom and un-failing resources, and were therefore confident that deliverance would surely come. To some it may seem a little thing, but to us it was then very serious—parading the streets of a strange city, having no moral right to enter any of its hotels and assume an indebtedness for which we had no resources, having had no promise from those who urged us thither in the Master's name of pecuniary remuneration for any work we might be permitted to do for the Master's sake; therefore *we were shut up to God*, and left the matter with Him, waiting for expected deliverance.

Seeing a light in a doorway, we read a notice that a prayer-meeting would be held at nine o'clock. Accordingly we entered. It was a small room, dimly lighted. No others were as yet present. We knelt down and again committed our case to God, praying Him that He would by His own glorious interposition, and not by our self-seeking, provide for our wants, and add yet another evidence of His care for His servants, for the further strengthening of our faith, in His un-failing promises.

The first person who entered the room after ourselves immediately turned the gas at full, and by the light we discovered a stranger, flashily dressed and evidently laboring under deep excitement. After turning on the light he walked down the aisle, and passed out. In a few moments he again entered, approached the platform, looked around the room, and for the first time our eyes met. Staring at me the

man approached, and asked, in a voice trembling with emotion, if my name was Needham. I replied, "Yes!" The stranger then reached his hand to me, while great tears gathered on his eyelashes and rolled down his face, still inquiring, "Did you not preach three months ago in Hyde Park, near Boston?"

I answered, "Yes."

He then said: "I was present on that occasion, and your words pierced me through and through, and I have been since in sore distress on account of my great wickedness, and am now in a state of misery and remorse. I have tried to smother these convictions and get rid of these impressions, but meeting you here now fills me with the terror of the Lord, for I fear that He is indeed pursuing me with His wrath."

I tried to beget hope within him, and after a few words more introduced my wife. He then told us of his dissipations, and the amount of money he had squandered during these three months. As yet no one had arrived to interrupt our conversation, for all this took place in a very few minutes. He then went on to say that he was about to start for Omaha the next morning on a business trip, and begged that we would give him the pleasure of *entertaining us at his hotel that night*, in order to have further opportunity of speaking to him about his soul's salvation. Without hesitation we accepted his offer.

"When will you be ready to come?" said he.

"We are ready now," was the reply. And so we went from the prayer room directly to the hotel, where, after inquiring would we lunch, he ordered

for us a supper and a room, and bestowed every attention upon us for our comfort, although *he had not known of our condition*, but rather supposed we had been in the city for some time, and that it was entirely for his accommodation we accepted his hospitality.

This man was immediately converted. His life was entirely changed; and though we have not seen him now for some years, we trust he continues to testify the Gospel of the grace of God.

The next day our friends discovered us in the rooms of the Young Men's Christian Association, and took us to their home; but not even to this day have they heard the story of our trial, and of God's wonderful deliverance. We publish it now in order to cheer the despondent, knowing that many of God's dear servants are often brought into deep distress and sore discouragement through lack of pecuniary help. Then cometh Satan with his specious and subtle suggestions, the adoption of which could only result in great spiritual danger. In the hour of temptation may we hear and heed the blessed promise, "Fear not: for I have redeemed thee, I have called thee by name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy one of Israel, thy Saviour." "Trust in the Lord and do good. . . and verily thou shalt be fed." "It is better to trust in the Lord than to put confidence in man."

The Remedy.

"In everything by prayer." Phil. 4: 6.

BY MRS. G. O. C. NEEDHAM.

When the threads of life are crossed,
Tangled, twisted every way,
When each end and clue seems lost,
What can Christians do but pray?

When the busy tongues of strife,
Babbling things we do and say,
Mar our inward peace of life,
What can Christians do but pray?

When that child-heart you had kept
From the evil one each day,
Was with tares sown while you slept,
What can Christians do but pray?

When some one with carnal thought,
Daubing with untempered clay,
Spoils the work your hands have wrought,
What can Christians do but pray?

When its breaking brings to view
Flies that in ointment lay,
And the trusted prove untrue,
What can Christians do but pray?

When such problems tougher grow,
And such trials come to stay,
If direction we would know,
What can Christians do but pray?

Manchester, Mass., June, 1891.

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THE CHURCH OF ROME NOT THE CHURCH OF CHRIST.

BY PAUL L'E CLAIR.

XXV.

Prayer in the Church of Rome.

THE office of prayer in the Church of Rome is distinguished in several important particulars, by a marked diversity from the Scripture doctrine of prayer, and from the general practice of the Catholic Church of Christ.

2. THE LANGUAGE USED IN PRAYER AND IN OTHER ACTS OF RELIGIOUS WORSHIP.—Under the Old Testament dispensation, the language of prayer, as in all other offices of divine worship, public or private, was at first, the Hebrew, the national language. During the captivity at Babylon, the Chaldee gradually substituted the Hebrew, so that when the people that had returned to Jerusalem under Ezra and Nehemiah, (B. C. 450,) assembled to hear the Law of Moses, which was read in Hebrew, Ezra translated as he read, that the people who knew only the Chaldee, might understand what they heard. (Neh. 8: 1—8.)

3. After this, (B. C. 277), the Old Testament was translated into Greek, for the use of the Jews at Alexandria and elsewhere, speaking that language. And wherever the Jews had a synagogue, its services were conducted in the vernacular of the several countries.

4. During the time of our Lord, the Jews of Palestine used the Syriac language, in which, most assuredly, the services of the Synagogue and of the Temple were conducted. In this language the Saviour spoke and taught and prayed, and in the same language the Apostles at first preached and prayed.

On the day of Pentecost, however the Apostles were, by miracle, endowed with the ability to speak in all the tongues of the nations among which they were commissioned to preach the Gospel and plant the Christian Church. And it appears, that during the period of miracles, that wonderful gift was not confined to the Apostles, (1. Cor. 12: 10, 30). To regulate the exercise of this and other miraculous spiritual gifts the Apostle devotes three chapters of his first letter to the Corinthians, (1. Cor. ch. 12, 13, 14). And the substance of his teaching is, that the public worship of the congregation in order to be edifying to all must be in a language which all the people understand; and that when the service is otherwise conducted, the speaker and the hearers are mutually barbarians to each other.

5. But in opposition to the clear and conclusive divine authority of the Apostle, and in contrariety to the uniform practice of the Catholic Church, the Church of Rome conducts her chief service, the Mass, not in the vernacular of the several nations of men, but in Latin, a language, which, since the beginning of the seventh century, has been an unknown tongue even in Italy, its native home.

This use of Latin in public worship, was decreed by the Council of Trent, (Sess. 23, Sept. 17, 1562), and in support of this disregard of Apostolic authority several reasons were assigned : 1. "The difficulty of procuring accurate translations, so as to preserve the

true sense of the Church. 2. The inconvenience that would arise from priests being able to officiate only in one country. 3. The importance of preventing the mysteries of the faith from becoming the subject of common conversation and discourse, lest general contempt or heresy should be promoted." (*Pallavicini*).

That is to say: "The mother of devotion and the safeguard from heresy, is ignorance!" But an Apostle has said: "Faith cometh by hearing, and hearing by the word of God," (Rom. 10: 18,) (in a language that can be understood by the hearer).

It follows, therefore, that if the mass and other superstitions of the Church of Rome, which are publicly and steadily conducted in an unknown tongue, were truly the Gospel of Christ, such services would be not only barbaric, as to the ignorant congregation, but also a sin against the Holy Ghost, whose office it is to take of the things of Christ (when they are understood), and show them to His people (John, 16: 15). It would seem to be artifice, appropriate only to the arch-enemy, to conceal the Gospel in an unknown tongue, lest its saving light should shine into the hearts of the hearers. (2 Cor. 4: 4).

6. THE OBJECT TO WHOM PRAYER IS TO BE ADDRESSED. If there is one great doctrine which is in accordance with sound and intelligent natural reason, and which more particularly distinguishes Divine Revelation, it is, that the Eternal Lord God, Jehovah, only is to be worshipped. The more thoughtful among the heathen rejected as absurd the popular polytheism. And the testimony of the inspired prophets from first to last is, "There

is but one, only, the living and true God," the exclusive object of worship by angels and men, and to whom only prayer is to be offered. God's promise is, "Call upon Me in the day of trouble, I will deliver thee," (Psalm 50: 15). The Psalmist says, "O thou that hearest prayer, unto Thee shall all flesh come" (Psalm 65: 2). The prophet Daniel says: (Ch. 9: 3) "I set my face unto the Lord God, to seek by prayer," etc. And for protection against the foes of Jerusalem, Nehemiah, (Ch. 4: 9) made prayer unto the God of Israel. To the same effect, our Lord said, (Matt. 4: 10). "It is written," (Deut. 6: 13). "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Deut. 6: 13).

7. But in direct opposition to the universal teaching of the Scriptures, and in utter contrariety to the invariable practice of the whole Church of God in all ages, the Church of Rome has decreed, (Coun. Trent, 1563). "That the saints who reign together with Christ offer their prayers to God for men; that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help and assistance." The same is taught in Romanist Catechisms and school books, and it is universally practised by Romanists the world over. It is true, indeed, that the Papal Church teaches her children, "not to pray to the saints as the authors and givers of divine grace; but only to solicit the saints in heaven to pray for them, in the same sense as St. Paul desired the faithful on earth, to pray for him" (Declaration of Roman Catholic Bishops).

Nevertheless, they are taught "to offer their prayers to the Blessed Vir-

gin, to their guardian angels, to their patrons, and to all the saints together,' (Catholic School Book).

OBJECTIONS TO THIS IDOLATRY.

8. To this idolatrous worship of the Romanists, there are several insuperable objections.

First, it is unreasonable. Although the holy angels and glorified saints are far superior to men in the present life; yet they are not possessed of those attributes which are essential in hearing and answering human prayer offered on this earth. They are not omnipresent; that is, while they are in heaven, they are not at the same time, and at once, in all places on earth, to hear the petitions of the widely dispersed multitudes that are constantly calling upon them. For example, since the Virgin Mary, like all other creatures, can be only in one place at a time, what a mighty chorus of *Ave Marias* daily dies out, unheard, upon "the desert air!" As it was of old with the prophets of Baal, in their impotent cry, "O Baal, hear us;" so is it now, in the Roman idol worship of the saints, "there is no voice in reply, nor any that hears" (1 Kings 18: 26).

9. Neither are saints and angels omniscient to know what may be the secret thoughts and desires of those whose petitions are mental and silent. All such prayers, therefore, are but vain imaginations, known only to the deluded creature worshippers that conceive them, and to the infinite Searcher of hearts (Jer. 17: 10), to whom they cannot be otherwise than an insult and an abomination.

Much less are "patron saints" and "guardian angels" omnipotent, to grant all the requests of their base

worshippers, even if those requests were always heard and perfectly known. True, indeed, the ostensible design of this invocation of the saints is "to procure their intercession with God and Christ, in behalf of the faithful on earth," yet other favors and blessings, such as aid and guidance in difficulties, protection from danger, success in enterprises, etc., are constantly besought from saints and angels—favors, which, it is the exclusive prerogative of the Almighty Father alone to grant, through the intercession of his well beloved Son, Jesus Christ, our only Mediator and Advocate.

10. In the second place, were the saints and angels (the gods-protectors of the Romanists), possessed of the natural ability to hear and answer the cries of their deluded suppliants, yet they are totally destitute of official authority to act as mediators between God and men. It is expressly declared, that, "there is one God and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2: 5, 6).

And since the ground of the intercession of Christ for men, as their Mediator and Advocate, is that He has, by His death upon the cross, expiated their sins; it is manifest, that as neither saints nor angels have made any such atonement for sin they are totally incompetent to execute the office of intercessors for sinners. As attorneys for sinners, they have no standing at the bar of sovereign grace.

If, therefore, this whole senseless business of saint worship were confined to that which is, indeed, the burden of its impotent cry: *Ora pro*

nobis—Pray for us—still it would be a blasphemous insult to each person of the blessed Trinity; because it dispenses with the influences of the Holy Spirit. The Spirit of Grace and supplications (Zach. 12: 10). Because it vacates and declines the office work and ministry of the Son of God, the only mediator (Heb. 12: 24), substituting therefor the unauthorized and incompetent intercession of mere creatures. And because, in effect, it attempts to annul and set aside the divine decree which prohibits all approach to the Father, except through the merit and mediation of his eternal Son (John 14: 6); who, for this identical purpose, has been exalted to the right hand of the heavenly majesty, (Phil. 2: 9).

In view of this testimony of the Scripture respecting the office of the one Mediator, how shall the thoughtful "saint worshipper," as he says his beads, evade the momentous question: "What shall I do then, with Jesus, which is called Christ?"

(TO BE CONTINUED.)

Rome and the Public Schools.

The priests are everywhere seeking to get control of the public schools. The Mayor of St. Paul, Minn., has appointed a priest, the president of the Roman Catholic Seminary, a member of the school board, and two priests have been placed on the committee of the school board of New Haven, Conn., to prepare an order of religious services for the use of the public schools. The result is what might be expected. The order of services contains prayers to the Virgin Mary, which Protestant children must repeat or leave the schools. The Roman Catho-

lic vote in many of the New England cities is such a potent factor in elections, that public men who are ambitious do not hesitate to barter the rights and privileges of their children for office. This is deplorable. But as this is a free country, Rome is making the most of its freedom to poison the minds of American children.

If the American people like the teachings of Rome and prayers to the Virgin Mary for themselves and their children, they can have them, as, we repeat, this is a free country and each one can worship God or the Virgin as he pleases. But if the people who worship the Virgin could be taught how much better it is to worship God in spirit and in truth, they would not bother the Virgin with their petitions that she cannot answer, as she has not divine power, but they would go directly to Jesus, the Son of Mary, according to the flesh, and obtain from Him what their souls desire, for all power in heaven and on earth is His. The American people must awake, for there is danger ahead.

The Holy Coat of Treves.

The New York *Tribune*, June 11, 1891, has the following interesting item of news: "The famous 'Holy Coat of Treves,' which thousands of good Catholics believe once belonged to Christ, will be exhibited in Treves this fall. Since 1844 it has been kept in the treasure house of the cathedral and has been visible only to the priests and visitors of distinction. In this year more than 1,000,000 people made pilgrimages to Treves to view the relic. In these days of railroads and excursions it is believed that the pilgrims will exceed that number."

OUR SCARLET PRINCE.

BY RAY ASTER. AUTHOR OF "PAUL ERRINGTON," "THE AMERICAN CARDINAL," ETC.

CHAPTER IV.

BULLS.

TO mitigate her nervous suffering her physicians advised Mrs Errington to spend a day in the fresh air of the Bois. Grand preparation was made for her comfort. An ample chair was brought to the court of the house wheeled by two strong Frenchmen, who carried down the lady in their arms followed by the whole party. When the invalid was seated and made easy by pillows, Mary Preston walked by her side, and the Judge, the General and Paul Errington came after, each with a work of our SCARLET PRINCE in his hand to be discussed in some shady and retired nook. From the Rue Galilee they turned into the old Josephine, passed the arc and then proceeded along a street of palaces to the entrance near the lakes. Morning lit her sparkles in the waves. Jane breathed fragrance in the air. Still glittering in their dew the leaves of the Bois danced with joy. Each branch seemed warbling forth the music of its birds. With lofty necks and arching wings swans were rowing in their royal pride, and plebeian birds, if less majestic, were swimming with an equal delight. In every pulse Emilie Errington felt this great morning joy of nature, tinged with a sadness resembling autumn hues which paint the gorgeous pall of a dying year.

While the bearers were retiring for their dice, wine and dominoes to the picturesque cafe in an island of the lake, our gentlemen arranged their seats about the great chair, and Mary

Preston kneeled fanning her friend. Judge Leverett introduced the work of the day by saying:

"We have concluded not to pursue any very profound inquiry on this lovely morning, but will devote ourselves to some historical questions suggested by his Prince Eminence. Mary, give us the passage I just marked in your volume."

That lady obeyed her father and in a voice musical as the morning said:

"The greatest bulwark of civil liberty is the famous Magna Charta. It is the foundation, not only of British but of American Constitutional freedom."

"Well said!" cried General Preston. "The spirit of our country breathes in the words of this Italian Prince. Magna Charta! You and I know that instrument, Judge. It was the beginning of true liberty for the world. Humanity with it entered a new era. In it was every life germ of modern civilization."

"America lives in a heart beating beneath Papal scarlet," added Judge Leverett. "We must also admire the generosity of our cardinal. He extols constitutional freedom in the two great countries whose liberty and glory were won by Protestantism, and whose institutions are least favorable to Popes. The man is above the ecclesiastic, the citizen above the prince, the Christian above the Romanist."

"Stop, my friends, stop!" interrupted Paul Errington. "Our young Cardinal's American zeal has dashed against an old Italian wall. The ancient adage was—a lion in the way!

The scarlet of our Prince now madens a bull. I hear him bellowing down through centuries."

"What do you mean, Errington?" asked General Preston. "Ah! I too catch the roar! It breathes the fury of an Innocent."

"I'm ashamed of my dull ear," said Judge Leverett. "The smooth eloquence of our American orator has charmed me into forgetfulness. I regret to recall my eulogy. But America must know the truth. I see you have an open volume. Refresh our history!"

Thus addressed Paul Errington answered: "I am sorry indeed to break the spell of our popular ecclesiastic. In him Italy and America war. The prince opposes the freeman; animated by the spirit of liberty our Cardinal sometimes forgets his scarlet, and is the citizen. Then the man imperils the prelate. Infallible Pontiffs are guarded by their Bulls, and into the jaws of one of these our prince has flung himself in his hot young zeal for Magna Charta. Did he forget Innocent III. or presume on our ignorance? Let America hear, judge and remember! I will read the decree of the most powerful of all the pontiffs." And he read as follows:

"We therefore, with the advice of the brethren, altogether reprove and condemn this Charta, prohibiting the King under pain of death from observing it, the Barons from exacting its observation. We declare all its guaranties null and void."

"Mary," said Judge Leverett. "I want now the passages from our 'Christian Heritage' in the order in which you will find them marked in this volume."

Her father gave the book to Mrs. Preston, and she read:

"Each new discovery of science is a trophy with which religion loves to adorn her altars. She hails every fresh invention as another voice adding its harmonious notes to that grand choir which is ever singing the praises of the God of Nature."

"The Catholic Church so far from being opposed to the cultivation of reason, encourages and fosters science of every kind."

"It is to Copernicus, a priest and canon, that the world is indebted for the planetary revolutions around the sun."

"Here our SCARLET PRINCE makes a lofty claim for his Church," resumed Judge Leverett. "He would have us believe that she has ever been the patroness of science. To one of her ecclesiastics he assigns the glory of a splendid astronomical discovery. We propose, therefore, to test our cardinal's statement by the conduct of the head of the Papal Church towards Galileo as the advocate and illustrator of the doctrine of Copernicus."

"Let it be understood that all our historical facts are for the American public," said General Preston. "Avoiding theological refinements, we appeal to the common sense of our countrymen."

"But the facts I cite" interposed Paul Errington, "were recently gleaned from the Vatican library by a German literary toiler. They have the very seal of the Papal authority. Let America know that she can accept them as history."

"Right!" exclaimed Judge Leverett. "Proceed."

"One more suggestion," interrupted

General Preston. "I wish to recall a grand passage in the life of Galileo. He had embraced the Copernican system. Instead of the approval of the Church, his new opinion exposed him to a tempest of ecclesiastical hate. Priestly rage was nearly universal. His foes taunted him by saying—'If Copernicus were right Venus would show phases like the moon.' The astronomer admitted the argument and was silenced. Soon he completes his telescope and turns it to the evening star. The veil of ages is lifted. What a spectacle of glory! Venus is disclosed first to mortal vision divested of her star-like splendors, and showing her golden crescent on the deep blue of heaven. The eye of Galileo verifies the argument of Copernicus, and proves the great central truth of our solar system."

"But the battle was not over," exclaimed Judge Leverett. "Rather it began with this vision of glory. Fresh thunders burst over the astronomer. He was accused as a heretic and persecuted to his solitary grave, and for a century denied by the Church both monument and epitaph. Mr. Errington prove these facts to America!"

Thus urged that gentleman said: "As shown by our Vatican records Urban VIII. started the procedure against Galileo. He charged the Florentine Inquisition to cite Galileo to appear at Rome before the holy office."

"The Pope then began the prosecution," remarked General Preston.

"From first to last Urban was its soul," replied Paul Errington. "Galileo was sick, but the Pope forced him to come on a litter. The Inquisitors met in the church St. Maria sopra

Minerva, and the astronomer was ordered to declare the Copernican theory, 'wrong and contrary to Scripture.' He was forced, under fear of torture and death, on his knees, touching the Gospels with his hands, to swear false the opinion 'that the sun is the centre of the system and immovable' and to say 'I abjure, curse and detest the error.'"

"Our SCARLET PRINCE must modify his book," cried General Preston. "We warn him of his danger before our people. His peril is bulls. America makes him rash. He is forgetting the Italian caution of the Propaganda. Already we have seen him in the jaws of one Papal monster. I predict that before long we shall find him under the hoofs of another bull, or on his horns, or even lashed by his tail, and hurled into the air."

"You anticipate St. Bartholomew," said Paul Errington. "But we have not done with our martyr-astronomer. In Florence Galileo became blind, ruptured and sleepless—a lone, miserable, pitiable fragment of a glorious manhood wrecked by priests. Urban would not permit the old suffering and solitary philosopher to leave Florence. Galileo was not even allowed to speak of his condemned opinion. Such was the maternal care of our Cardinal's Church for the system of Copernicus!"

"Nothing more touching in history!" exclaimed Judge Leverett. "The recital may well move tears. Let America weigh these facts, and with them the works of her SCARLET PRINCE"

"Urban VIII.," continued Paul Errington, "after Galileo's death, forbade a monument to commemorate

the philosopher, nor until 1734 was it allowed in Sante Croce by the holy offic. Only in 1757 did Benedict XIV. take Galileo's writings from the Papal Index. And not until 1822 did the congregation give permission to publish works on the motion of the earth and the stability of the sun as held by our modern astronomers. I tell our American Cardinal, and our American people, that all these facts are established by records in the Vatican palace of infallible pontiffs!"

"Now we pass to St. Bartholomew," said Judge Leverett. "Mary, we wish to hear his Eminence on this subject."

Mrs. Preston read as follows: "I have no words strong enough to express my detestation of that inhuman slaughter. But I most emphatically assert that the Church has no act or part in this atrocious butchery, except to deplore the event, and weep over its unhappy victims."

"Salviati! Judge," burst forth General Preston. "Salviati! Give him Salviati!"

"The Papal Nuncio to France at the time of St. Bartholomew," exclaimed Paul Errington. "We have his journal. His pen has recorded what his eyes saw and his ears heard. Has our SCARLET PRINCE heard of Salviati, the illustrious representative of his own Pope, when a royal gun from a window in the Tuileries sounded signal for the blood of slaughter?"

"General," said the Judge, "you have given special attention to this subject. Call to the notice of his American Eminence Salviati's Journal. As Nuncio from Rome to France he knew everything. His record is history, and he is not a Protestant witness but a Pope's servant."

"From Salviati we learn," answered General Preston, "that on Bartholomew's day Charles IX. wrote to Rome. Within two days Beauville, the ambassador's nephew, set off for the pontifical city. The news of the massacre was already there. A secret messenger had been dispatched by Mandelot, Governor of Lyons, to inform Gregory XIII. that the Huguenots had been slain. His Holiness rewarded him with a hundred crowns, and ordered Rome to be illuminated."

"Is there anything in the Papal Nuncio's Journal which fixes the cause of Gregory's exultation?" inquired the Judge.

"Salviati," said the General, "wrote that he desired to fling himself at the Pope's feet for joy. It was a fair sight to see Catholics in the street wearing crosses and cutting down heretics. It was thought that as fast as the news spread something would be done in all the towns of France."

"I remember too," added Paul Errington, "that Salviati's letter was read before the cardinals in the Vatican palace. They attended the Pope to a Te Deum in the nearest church. For three days and nights Rome was illuminated. Gregory said that the news was more agreeable to him than fifty victories at Lepanto. The Pope, with thirty-three cardinals, attended thanksgiving mass in the church of St. Louis and proclaimed a jubilee."

"His Baltimore Eminence," interposed the Judge, "asserts in his book that Gregory ordered a Te Deum to be sung and a commemorative medal to be struck—not for the massacre, but for the preservation of the French King from death, and the French

nation from war. Here he is face to face with Salviati. Our American cardinal, three centuries after the slaughter, contradicts a Papal Nuncio who witnessed the carnage."

"Worse yet!" cried General Preston in a burst and blaze of scorn. "I warned our SCARLET PRINCE. The catastrophe I foresaw has occurred. His Eminence rushes against the bull Bartholomew. Horn, hoof, mouth, hide and tail are against him together. I see his scarlet flying in the air high as his own cathedral in view of all America."

"True!" replied the Judge. "The Vatican furnishes proof. Mary, read Gregory's Bull that our Republic may know for itself."

Thus requested Mrs Preston read from a marked page:

"Forasmuch as God armed the King of France to inflict vengeance on the heretics for the injury done to religion, and to punish the leaders of the rebellion, Catholics should pray that he might have grace to pursue his auspicious enterprise to the end, and so complete what he has begun so well."

"Vasari!" exclaimed Paul Errington. "His work is a daily witness against our SCARLET PRINCE. Before a month Gregory summoned him from Florence to decorate the hall of Kings with paintings of the massacre. We have all seen the artist's masterpiece. For three centuries it has hung in the Vatican, and is now near the entrance to the Sistine Chapel. Papal tears for slaughter! Priestly weeping over massacre! No! But blood; daggers; demons; horrors! Salviati and Vasari demolish and disrobe our Cardinal. Shadows from Bartholomew are

over Gregory. The artist painted the heart of the Pope, and immortalized the cruelty of his pontifical triumph."

"Judge, before we pass to our final topic," said General Preston, "I wish to refer to a fancy. Do you remember the exquisite confectionery in the shop opposite the Pincian steps in the Piazza de Spagna?"

"Well," answered the Judge. "The candied fruits were celebrated over Rome."

"That shop was not far from the Propaganda," continued the General. "Now for my fancy! While reading the books of our SCARLET PRINCE I imagined the young priest in that confectionery shop. Hence his predilection for literary sweets. He sugarcoats Popes—sugarcoats Jesuitism and Inquisition—sugarcoats saint-worship and purgatory; sugarcoats art, science, history, literature and theology, and now we've found him sugarcoating Innocent's condemnation of Magna Charta, Urban's persecution of Galileo and Gregory's approval of St Bartholomew."

After a ringing laugh that startled the Bois our party was ready to finish its work for the day.

"We now pass to another subject," said Judge Leverett. "Our Cardinal has depicted in rosy sketches the past of the Papacy. We will not refute him by Protestant diatribes against Rome. Too often these have been filled with venom and falsehood. But four illustrious historians have devoted their lives to subjects connected with the Papal Church. Our popular beliefs are not so dark as their sober narrations, and for the worst enormities described Catholic writers are their authorities. Milman, Von Ranke, Mot-

ley and Lea ! They represent the most profound and candid learning of England, Germany and America. We cannot set them aside from any deference to the nod, or word or scarlet of a Prince. Let our citizens know what these great historians say on dark subjects daintily tinted in the 'Faith of our Fathers.'

"I propose," suggested Paul Errington, "that we postpone Milman until we treat the Popes, and now refer America to Von Ranke, Motley and Lea."

All assented,

"OUR SCARLET PRINCE has few excuses for the Spanish Inquisition," said General Preston, "and the Dutch was worse. The Papal Inquisition his Eminence passes lightly. But for this the whole responsibility is on the Roman Pontiffs. A Pope was its father ; am I not right ?"

"I can tell you," answered Paul Errington. "The Papal Inquisition was founded by Cardinal Caraffa afterwards Paul IV. Its object was to give the Pontiffs power and glory in the extirpation of heresy."

"The decayed Dominican Inquisition was monastic and partial," said the Judge. "Caraffa suggested at Rome a supreme universal tribunal."

"Here are his words," exclaimed General Preston. "As St. Peter subdued the first heresiarchs in no other place than Rome, so must the *successors* of St. Peter destroy all the heresies of the world in Rome."

"Ignatius Loyola supported the proposition in a special memorial," said the Judge. "The founder of the Papal Inquisition and the founder of Papal Jesuitism acted together to secure the Papal authority."

"Caraffa and Loyola succeeded," added Paul Errington. "The Apostolic See appointed six Inquisitors General. The suspected were imprisoned—the guilty put to death and their property confiscated. From the Pope came all the authority. To show his sovereignty he reserved the right to pardon. He was the soul of the institution."

"Here I have Von Ranke's description of Caraffa," cried General Preston. "Will his Baltimore Eminence contradict it ? The terrible Cardinal 'hired a house for immediate proceedings at his own expense ; this he fitted up with rooms for the officers and prisons for the accused, supplying the latter with strong bolts and locks, with dungeons, chains, blocks, and every other fearful appurtenance of his office.'"

"The rules of the Cardinal are ghastly as his appliances of torture and death," said the Judge. "Nor did he forget them when as Paul IV. he sat on the Papal throne."

"Under this grim Pontiff you and I would have fared badly," cried the General laughing. "From the manuscript of Caraffa, Von Ranke gives as his last rule—'No man must debase himself by showing toleration towards heretics of any kind ; above all toward Calvinists.'"

"And as Paul IV.," concluded Errington, "the German historian says of him—'He lived and moved in his reforms and his Inquisition ; gave laws, imprisoned, excommunicated, and held autos-da fe ; these occupations filled his life.'"

"Now let us refer his Italo-American Eminence to our Motley," said the Judge. "I must shade the brilliant colors of the prelate with the dark

hues of the historian. Our illustrious countryman, by his genius and diligence, has made himself a perpetual instructor of our citizens. I wish now to hear the Edict of Charles V. revived by his son Philip II. in the Netherlands. This our Motley says caused the revolt under William the Silent which issued in his assassination, and by his blood marked the way for liberty in our own land, and now fills the world with the light of hope. Let us remember that without Papal sanction the carnage by Alva would have been impossible."

Turning to Motley Mrs. Preston read part of the Edict:

"We forbid all persons to converse or dispute about the Holy Scriptures, openly or secretly. Such perturbators of the public peace are to be executed, the men with the sword and the women to be buried alive, if they do not persist in their errors; if they do persist they are to be executed by fire."

"I recall," remarked Paul Errington, "the vivid picture painted in the 'Dutch Republic' of the infamous Inquisitor Peter Tittlemann, an incarnate demon exulting in blood and torment. Motley describes him as a grotesque yet terrible goblin, spreading dismay far and wide, dragging suspected persons from their firesides or their beds and thrusting them in dungeons—torturing, strangling, burning."

"And I, from memory," said General Preston, "can give you the substance of another sketch by our immortal American—'In Spain a man was arrested on suspicion and tortured on confession. Spies were in every house. Amid dungeon-gloom the prisoner was starved, and when made

desperate by pain and hunger a disguised priest seduced a confession from his victim. Wretches were tortured at midnight in the glare of flames. Water, fire, weights, pulleys, screws were used to crack, burn, strain, tear. The execution was a solemn festival. In hideous, grotesque and horrible costume, the victim was marched to the public square. If steadfast he was burned alive; if he recanted, he was strangled or burned. Above him was a red flag emblazoned with the image of Pope Alexander."

"We must remember too," cried Errington, "that amid these scenes of fire and blood and battle, for centuries the Roman Pontiff held over Europe the threats of war and diplomacy. He ruled kingdoms and empires by hurling anathemas, interdicts and excommunications, and claiming to open for the nations hell and heaven."

"Now we will pass to another American historian," said Judge Leverett, "who has grown silently as a tree beautiful with mature and delicious fruit. I allude to Lea. He may well be named with Motley and Von Ranke. Like them he is a layman without clerical venom or sectarian rancor. His history of the Inquisition has the seal of immortality. Our Cardinal cannot deny the Catholic authorities on which that great work so largely rests. Are you ready with your quotations? Begin, General!"

Thus urged that gentleman at once responded.

"One fact mentioned by Lea I would recall first. Innocent III. in his Bull *Ad Extirpandam* authorized torture, and to get the power to punish from the State into the Church,

Alexander IV. authorized Inquistors to absolve one another. Thus the priest drew into his hand the civil power to execute, and could tear, chain, burn and bury alive at pleasure."

Tetzel, who waked the lightnings of Martin Luther," remarked Paul Errington, "Tetzel who startled Europe by his enormities and unconsciously by his crimes, kindled light and liberty over the world, Tetzel the Papal agent in Germany, and infamous forever, our Lea says, was only a representative of a horde of vagabonds who, for centuries, had fleeced the population, and done all in their power to render religion contemptible in the eyes of their countrymen—absolving from purjury, homicides and other crimes.—The curse was virtually unchecked by the Church."

"Hear what our historian affirms too of simony!" exclaimed General Preston. "This was the corroding cancer of the Church, from the highest to the lowest, from the Pope to the humblest parish priest. The curse was universal. It would be impossible to exaggerate the corruption which from this cause interpenetrated every fibre of the Church."

"Blacker yet the picture of the priesthood on another memorable page of Lea," cried Paul Errington. "The Church was filled with ignorant and immoral men. Few were able to read. They haunted taverns and brothels, consumed time and substance in eating, drinking and gambling; they would quarrel, fight and blaspheme; and hasten to the altar from the embraces of concubines. Monks were licentious and indisciplined vagabonds. The world has never seen a

society worse than that of Europe in the fourteenth and fifteenth centuries, Father Alvano Pelayo tells us that the priesthood was accountable, and that in comparison with them the laity was holy."

"How can we scatter the works of these four great writers among the American people?" asked Judge Leverett. "Milman's Latin Christianity: Von Ranke's History of the Popes: Motley's Dutch Republic: Lea's History of the Inquisition! Our citizens should read these books. To our Cardinal they are the best answers. Rome will succumb to them in America. History and Scripture guard our Republic from the Pope."

"The reporter, Judge, you forget the reporter!" exclaimed General Preston. "Like the majestic figure in New York harbor the reporter is the torch bearer of liberty. Our modern giant, he is Argus and Hercules in one. Who in Europe and America has gone with armies and written the most exact and glowing descriptions of battle? The reporter! Who found the man who unveiled Africa and opened the dark continent to civilization and religion? The reporter! Who has brought criminals to justice and saved our great commercial metropolis, more than once, from harpies and vultures? The reporter! Enlist the reporter! Let the reporter study our historians and fill America with the facts of Papal biography!"

"An inspiration!" cried Judge Leverett amid the applause of all present.

"In conclusion let me say to our Cardinal, that Jesuitism and Inquisition were the agencies of Pontiffs to crush the Reformation. Have they

succeeded? Rome once ruled Europe. By burning the divine oracles she sought to keep the people in ignorance. From the fires of martyrs rose the Bible to fly, as winged by flames, over the world. In the days of the imperial Charles and his grandson, Philip, they and the Pope were invincible. The King, Emperor and Pontiff failed to enslave Europe. Especially by his war on the Bible Philip shattered his dominion and wrecked the hope of the Catholic Church. Protestant England sprang forth to take the place of Papal Spain. Protestant Germany is the power of the continent. Protestant America is the refuge for humanity. Contrast England with Spain; Scotland with Ireland; Holland with Portugal; Germany with Italy; and Peru, or Chili, or Brazil, or Mexico, with our own Republic! Facts prove the Papacy a blight. Our SCARLET PRINCE would bring back on America the gloom of the middle ages. We call upon our citizens to examine his books and study the Papacy. A battle is near which will shake our Republic! Americans be ready! In a free Bible is the world's hope!"

[TO BE CONTINUED.]

The Work in Ireland

We are happy to learn that besides the good work of Father Connellan and his brother, Christians in Ireland are stirred as they have never been before in pressing on the notice of their fellow-countrymen the unsearchable riches of Christ. Foremost among the many workers might be mentioned Pastor Hugh C. Brown, M. A., who preaches to one of the largest congregations in the city of Dublin. In connection with his work there are five

evangelists who labor through all parts of Ireland. These men are supported by the Harcourt St. Evangelistic Association. There is no charge for their labors. Any body of Christians by writing to Mr. Brown can obtain the services of one of these evangelists free of expense. This is a great advantage, as many poor Christians living in country districts cannot afford the expense of hiring a hall or erecting a tent, which is supplied free of charge by making application to the association.

One hundred converts from Rome have been brought to a knowledge of salvation through this instrumentality during the past year. All classes and conditions of men are included in this number.

We are glad that this association has crossed the sea to America, and is ably represented in this country by Rev. Dr. McBride, who is seeking to raise a large sum of money for the furtherance of the cause of Christ in Ireland. He is an earnest speaker, and has been up to last month pastor of the Centennial Baptist Church of Brooklyn, N. Y. During his four years of service in that church over 450 were received into fellowship.

Dr. McBride enters upon his new work with high hopes that the hour has come, and with it the man that can be used of God for the evangelization of Ireland. He has issued a little pamphlet with the heading, "Ireland for Christ," trusting the motto might be graven on the hearts of all God's people laboring and praying for the regeneration of Ireland. Mr. T. R. Warner of Dublin, who has been in this country in the interest of this work, returns home this month.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS

FOURTH SERIES.

LETTER XL.

NEW YORK, July, 1891.

SIR:—The members of your Church have been taught to believe that God gives power to a man who is ordained a priest to forgive sins and save souls. But he cannot use that power except by permission of the bishop and Pope, who have jurisdiction over him. Here is an anomaly. If God gives the power to the individual, how can you or the Pope take it away? The priests themselves who believe they have such power, and there are some who are so deceived, do not yield up their pretensions while they have faith in the doctrines of the Church, though the bishop may discipline and excommunicate them for disobeying him. Priests are never excommunicated for criminal conduct; if they were their number would be considerably reduced. A striking illustration of this occurred lately in Brooklyn.

Father Yodyszus, the Polish priest of St. George's Roman Catholic Church, Brooklyn, N. Y., was excommunicated by Bishop Loughlin last month. Various crimes have been alleged against Father Yodyszus, and he has been tried in the civil courts of Brooklyn for assaulting his parishioners, male and female, including a married woman and his housekeeper, but he has been acquitted on every charge. Notwithstanding the dismissal of the charges by the courts, Bishop Loughlin declares the priest is guilty. The principal cause of Bishop Loughlin's excommunication of the priest is that the latter holds the church property in his own name and will not turn it over to the bishop. The *New York Tribune*, June 8, 1891, says: "Efforts have been made to have the priest turn the property over in the name of the bishop, but he refuses to do so, and now Bishop Loughlin will excommunicate him." The priest was suspended when the scandals were first made public, "and in consequence," said the bishop to the reporter, "he had no standing as a priest of the Roman Catholic Church. He has, however, disregarded the suspension and is still," added the bishop, "officiating as usual in St. George's Church."

"Do you believe him guilty of the charges preferred against him?" asked the reporter of the bishop.

"He hasn't proved his innocence," replied the bishop, "and although he has escaped the meshes of the law, he is guilty in the eyes of the Church."

To the reporter Father Yodyszus said he was still officiating as a priest, saying mass every day, and two masses on Sunday, hearing the confessions of men, women and children, and giving them absolution and dispensations; he had a God-given right to perform all these ceremonies, and Bishop Loughlin could not take it away from him. He relies upon the theological axiom, "Once a priest, always a priest," and if the power of forgiving sins and changing bread and wine into the body and blood of Christ, be conceded to be of divine authority, no human authority can take it away. The Roman Catholic

theologians say that in case of necessity, that is, in danger of death, any man who has been a Roman Catholic priest can perform all the ceremonies of the Roman Catholic Church as validly as the Pope himself.

You and I, Cardinal, sat at the feet of the same theological professors in St. Mary's Seminary, Baltimore, and though you preceeded me there by several years, I presume the good Father Dissez, who still teaches in the seminary, entertained your class as he did mine with stories of the divine origin and power of the priesthood. You remember what he told us of that Father Murphy of Maine, who withdrew from the priesthood and became a physician, and when his servant girl was dying, at her request administered the sacraments to her, as validly as if the Pope himself had performed the ceremony.

Here is a case in point: When I was returning from Philadelphia to New York on June 8, a man was killed by the train near the Germantown Junction. When the train stopped, many of the passengers rushed back to where the man lay, and though his brains were scattered over the track, some thought life was not extinct. A bystander who recognized the writer, suggested that the injured man could be given absolution and even baptized conditionally, in order that his soul might be saved. The suggestion was scouted for two reasons. First, the man was evidently dead; and secondly, even if he were alive, all the waters of the ocean and all the absolutions of all the priests, bishops, and the Pope himself, could not save his soul. God alone could do that, and according to His promise He would do it if the man repented of his sins and had faith in the Lord Jesus Christ. All the tricks and ceremonies of priests whether in "good standing" in the Church or excommunicated are vain in the presence of death, and as useless as they are in life to save a soul or make a person a Christian. "Whosoever will," says Christ, "many come unto Me, and I will give him rest and pardon and peace."

"But how can I come except through the priest?" asks a Roman Catholic friend. We answer, You can come yourself personally and directly, by calling upon the name of the Lord and asking Him to forgive you. He has the power to do so, for He says, "All power is given to Me in heaven and on earth," and He will use that power in your behalf if you ask Him. He has not delegated that power to your priest or to any other person. He is a jealous God in this respect. Remember that He came into the world to save sinners, and if you know that you are a sinner and now repent heartily of all your sins and believe in Him as your Saviour and your God, He will forgive you without asking permission of a priest or pope. It is very plain and very simple if you will use your own reason and common sense and the faith God has given you, and not be bamboozled by the the stories of those priests and bishops and Italian popes who try to make you believe that they have power from God that they will use in your behalf if you will obey them, and pay them for such ceremonies as saying masses to deliver your soul from purgatory. Don't believe them, but go to God's holy word and believe what He says there. Trust Him, my Roman Catholic friends, and He will not deceive you.

Yours truly,

JAMES A. O'CONNOR.

 "WHAT ROME TEACHES."

THE NUN OF KENMARE'S NEW BOOK.

THIS is a well printed and well bound volume, 280 pages, 12mo, published by the Baker, Taylor Company, New York, at the price of \$1.25. It is a work that will do great good to Protestants and Roman Catholics. The scope of the work is explained by Miss Cusack in the introduction :

"It is very easy" she says, "to make charges against the Roman Catholic Church which are mere personalities, but we need something better; we need facts, and facts that cannot be disputed. The question is not what does some priest say, of whom we have asked a question as to the teaching of his Church, but what does his Church say in her authorized formularies. There is no Church which teaches so clearly and so positively as the Church of Rome; and in fact Rome prides herself on this very point, and with reason. Hence there can be no difficulty whatsoever in knowing what the Church of Rome teaches, if we go to the right sources of information.

"Unfortunately for the cause of truth, misrepresentations have been made by ignorant, though well-intentioned persons, and unfortunately also, when Roman Catholics are asked about the religious teachings of their Church, they do not always reply by telling the plain truth, for they are well aware that the plain truth would shock and scandalize Protestants. This is especially true when there is question of the practice of devotion to the Virgin Mary. Roman Catholics will tell you that they do not look to her as a mediator; but we can prove

from authorized books of the Church of Rome that they do look to her as a mediator, and pray to her as such.

"I may add that it would be well if in controversy, or, as I prefer to say, in conversation with Roman Catholics, Protestants would confine their statements to what is actually to be found in the authorized books of the Church. This is more important than might be supposed; your case is seriously weakened if you make a charge which you cannot prove, and there is no necessity for such charges. There is quite enough unscriptural teaching in the authorized formularies of Rome, without making charges which are open to dispute. I would add also, that it is necessary to present these matters from a Roman Catholic point of view, if you hope to benefit Romanists; otherwise they will not understand your point of view, or they will find some loop-hole of escape from your argument; and though they may know that you are quite correct in your statements, they will in some cases take advantage of your ignorance.

"The whole question is far too important to admit of anything but the most serious treatment. Rome is advancing in power in this country with giant strides. She has her organized camps, her well-drilled militia, both spiritual and temporal. We must be ready to meet her advances. How little is being done to prepare a future generation for the fast-coming time when Rome will control the country politically! It will then be only the affair of a brief moment to establish the Inquisition, and to put your chil-

dren in prison if they demand an open Bible. See what is done to day in Mexico, where Francis Penzotti has been thrown for six months into horrible and loathsome dungeon for no other reason than because he circulated the Scriptures. Rome does not do this to you now, because she is not yet strong enough; but you can judge what she will do in America when she has power, by what she is doing at the present time elsewhere. You have been warned in time. God will surely hold you accountable if you do not give heed to the warning!

"There is another matter also which should be considered. While Rome denounces every effort on the part of Protestants to enlighten each other as to the true teaching of the Church of Rome, and declares that it is 'uncharitable' to speak of such things she does not think it uncharitable to teach that every Protestant will be eternally lost. She teaches this doctrine, as I will show presently, as an infallible truth, which none may dare to deny; if they deny it, they do so at the peril of their own salvation. Who then is uncharitable? Rome, who sends all Protestants to eternal flames, or Christians, who warn all whom they can that this is not the teaching of Christ?

"Every day in the year, in this free country, Rome teaches the youth of her Church that every Protestant is doomed to eternal death when he departs this life. She denounces the religion of all Protestant Churches carefully and repeatedly in her catechisms, and turns it into ridicule in every way possible. Now is it not time to hear the other side? Is it not time for Protestants to learn a little of

what Rome teaches; and while Rome is teaching her children to avoid and abhor the Protestant religion, should not Protestants be taught to beware of Rome? No doubt if Protestants denounced Rome as systematically as Rome denounces Protestants, there would be a mighty outcry, and we would hear endless complaints of the 'uncharitableness' of Protestants."

The following are the contents of the volume: Infallibility; The Political, Social and Moral Consequences of the Doctrine of Papal Infallibility; The Roman Catholic Church Teaches that all Protestants Will be Damned, and that Protestants Have no Religion; The Plan of Salvation as Taught by the Roman Catholic Church; The Confessional; Salvation Through Mary; The Moral Effects of the Roman Catholic Plan of Salvation; The Sacrifice of the Mass—Celibacy of the Clergy—Purgatory and Masses for the Dead; The Doctrine of Intention; What Rome Does; Rome's interference in Political Matters; The Roman Catholic Church's Attitude in Regard to the Marriage Tie and the Temperance Question; The Roman Catholic Church on the Results of Her own System of Education—Some Facts about Roman Catholic Control of the Liberty of the Press; The Duty of Christian People. Appendix: 1. No Salvation Outside the Church of Rome. 2. The Evil of Indulgences. 3. Roman Catholic Opinion of Protestants. 4. The Church and the Bible.

Miss Cusack's other works since she renounced Romanism are her "Autobiography," price \$1.50, and "Life Inside the Church of Rome," price \$1.75. These, with her present work, "What Rome Teaches," price \$1.25, will be sent for \$4.00.

CONVENT LIFE UNVEILED

THIS is the title of Edith O'Gorman's experience in Roman Catholic convents in Madison, Paterson, and Hudson City, N. J. For more than twenty years this lady has been before the public as an interesting speaker on life in convents. She has visited every prominent city in the United States, Canada, and the British Empire. She is at present in England with her husband, Prof. William Auffray, who is also a convert from Rome and a minister of the Protestant Episcopal Church. Mrs. Auffray herself is a member of the Baptist Church. They have one son who is now at school in England.

The record of Edith O'Gorman's experience, "Convent Life Unveiled," has been widely read. Unlike Maria Monk's "Awful Disclosures," it bears the stamp of truth, and the only answer the Church of Rome can make to her statements and remarkable revelations is to attack her personally. Roman Catholics imagine that everyone who leaves the old Church is as bad as Satan, but even if they were, it is a remarkable fact that they become better men and women after they leave the Roman Church. Whatever makes people better should be encouraged. The attacks on Edith O'Gorman have only advertized her, and large audiences greet her wherever she speaks. The price of her book is \$1.25.

If Miss Cusack had been assailed like Edith O'Gorman, she would be more successful as a lecturer. Miss Cusack is now in the West. Her membership in Calvary Baptist Church, New York, of which

Rev. R. S. MacArthur is pastor continues. She is an indefatigable writer and has a new book just issued from the press, which is reviewed elsewhere.

In connection with nuns and nun-nery life, it is necessary to say that the Mrs. Shepherd who took such a prominent part in the anti-papal crusade in Boston for the last two years never was a nun. She was an involuntary inmate of a reformatory in England some years ago, and afterwards had some connection with General Booth's Salvation Army. But she never was a nun. She did good work in Boston, and if her mind had not given way, would have been equally successful in the West.

FATHER FLYNN.

A new edition of Father Flynn, by Rev. Geo. C. Needham, has been published. The price is 30 cents in paper cover, and 75 cents in cloth. We have a few copies of the first edition on hand that our subscribers can have for 20 cents each, or 6 copies for \$1.00.

We hope this book will be widely read. For many reasons it is worthy of high praise. It is interesting as a narrative, and written in a bright and vigorous style. It is replete with the precious truth of the Gospel, setting forth the Lord Jesus Christ as the only hope of the sinner, and the full and complete salvation of every soul that trusts in Him. It presents the evils of the Church of Rome in the defectiveness of its teachings, and the difficulties which attend upon any of its priests who seek to escape from its toils, in a forcible and thrilling way. It is rare for any one book to possess so many excellencies, and it will do much good to every reader.

Of this new edition, the *New York Evangelist*, June 11, 1891, says:

"This story, founded on fact, of the conversion of an Irish Catholic priest, through a Gospel sermon accidentally heard and the reading of a Bible accidentally left in his hands. The account is further given of his leaving Ireland in disguise and of his—for a long time—fruitless efforts to find means of gaining a livelihood in New York. Finally he stumbled upon the work of Father O'Connor for converted Catholics, was welcomed to his home and put in the way of earning a livelihood and of aiding in the work among his former Church-fellows. The style of the book is simple, with no pretence of literary refinement, but the story is told from the heart."

MRS. WHILLING'S FAITH CURE.

BY MRS. GEO. C. NEEDHAM.

Cloth 75 Cents, Paper 30 Cents.

Within the past few years there has arisen a widespread controversy on the subject of "Faith-healing" and "Christian Science." Thousands of persons are now bewildered through a confusion of ideas regarding those totally different schools. Mrs. Needham deals specially with the theory of "Faith-healing," as "Christian" science, in her judgment, is in toto non-Christian. The author is known as a discriminating writer on Biblical themes, her books, "Angels and Demons" and the "Antichrist," having given her high rank as a theologian. Hitherto all of her works being theological and expository, her first story will therefore be read with interest. The characters introduced are strong and well-balanced; her portrayal of "extremists,"

is delicate, while her grasp of Bible teaching on the subject is broad and strong. The book is racy, vigorous and true to nature. The author has sailed her little ship between Scylla and Charybdis right gallantly. A firm hand held the tiller. All interested in faith cures will want to read this book. The Bible student will find in it a mine of precious teaching.

PRIMITIVE PATHS IN PROPHECY.

This volume contains the addresses given at the Brooklyn Conference of the Baptist Society for Bible Study in November, 1890. Edited by Rev. Geo. C. Needham, 156 pages, 12 mo., bound in cloth, price 75 cents.

The Brooklyn conference was by no means sectarian or exclusive. All classes of Christians who attended received a joyful welcome. Nor was the object to make prominent the distinctive features of the Baptist faith. But it was needful to emphasize the whole Word of God and give the doctrines of Grace their proper recognition. This is done in a very able manner in this volume by such pastors and teachers as Dr. A. J. Gordon, of Boston, whose address covers more than one-fifth of the volume; Dr. Alfred Harris of Baltimore; Dr. J. D. Herr, Norwich, Conn; Pastor D. F. Lamson of Manchester, Mass; Dr. E. T. Hiscox of New York; Pastor Clarence Larkin of Kennett Square, Pa; Sec. T. G. Field, A. B. M. U; Prof. J. H. Gilmore of Rochester University.

LIFE OF SPURGEON.

Rev. Geo C. Needham's great Biography of the great English Preacher; price \$3.50. For ten new subscribers

TO THE CONVERTED CATHOLIC and \$5.00, we will send the magazine to each of them for eight months, and this magnificent work free to the person who sends the names and remits the amount, or for one new subscriber and \$4.00 we will send the "Life of Spurgeon."

Father Connellan's Work in Ireland.

Letters and exchanges from Ireland bring us cheering news of the good work Father Connellan, the converted priest, is doing, especially in the west of Ireland. This Summer he is preaching the open-air Gospel in the towns and villages of Connemara, and his message of love is received with ready acceptance. The bishops and priests have denounced him, but the people hear him gladly. We hope Irish and English Christians and Americans who visit Ireland this year will behold this open door for the Gospel in that poor distracted country and sustain this brave man who has consecrated his bright intellect and devout heart to the salvation of his countrymen. He goes among them as a messenger of Christ carrying the good news that will deliver them from ignorance and evil, and break the power of the priests and politicians that has kept them in misery and degradation.

"OLD PATHS."

Father Connellan has collected his various writings since he left the priesthood, and published them in a volume that has just come from the press. Its title is "Old Paths," and the price is 75 cents. We hope our friends who have relatives in Ireland and England will order copies and give the book a wide circulation. It can be

had by addressing Father Connellan's brother, Mr. Joseph Connellan, at the office of *The Christian Irishman*, 49 Middle Abbey street, Dublin, Ireland, or we shall be glad to send it from this office. Our readers are familiar with Father Connellan's brilliant style, sound scholarship, and fine Christian spirit, as displayed in the many articles from his pen published in these pages.

FIFTY CENTS A YEAR.

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y.M.C. A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent those rooms. To Catholics also it will be sent for fifty cents a year.

KIND WORDS.

From the *Canadian Independent*, April, 1891 :

THE CONVERTED CATHOLIC, edited and published by Rev. James A. O'Connor, is a very excellent magazine, and written in a loving Christian spirit.

From the *Free Methodist*, Chicago, Ill., May 6, 1891 :

Those who wish to understand the character of Roman Catholicism should read THE CONVERTED CATHOLIC published by Rev. James A. O'Connor. It is reliable in its statements and Christian in its spirit.

From the *Christian Leader*, Cincinnati, Ohio, June 2, 1891 :

The address of THE CONVERTED CATHOLIC has been changed to 142 West Twenty-first street, New York. Subscription per year \$1.00. This journal is making powerful inroads upon Romanism in New York City and elsewhere, and sending consternation into the ranks of the Jesuitical priesthood.